256 ($9 every few weeks) is also an item not included.
402 Some engines are equipped to saw wood, when not
433 driving mills; pine logs are cut in lengths suitable for
434 splitting into box lumber. The blocks are shipped in trucks to Uruapan, where they are split to make crates for shipping fruit. No data on costs or sales were secured on this minor business.

305 *Barbers:*
434

Prices:	
Haircuts:	
Weekdays	$0.15
Sundays	.20
Shaves	.10–.15
Number of "jobs" daily:	
Except Saturday	4–8
Saturday	10–15
Income (a week)	$6.00–$7.50

Comment: Average income is probably under $1.00 a day. One of the two full-time barbers (with the smallest income) supplements this by card playing. One barber works only on Sundays and makes shakes during the week.

533 *Musicians:*
434

Wages:	
For 2-day fiesta	$10
For wedding	2
Number of engagements (individual cases):	
(a) 6 fiestas, 15 weddings, in 9 months	90
(b) 5 fiestas, 5 weddings, period unknown	60
(c) 10 fiestas in 1 year	100

Comment: The musicians obviously do not make a living from music. All have other sources of income; some are farmers, storekeepers, barbers, etc.

338 *Painters, plasterers:*
434

Daily wage	$1.75–2.50

Comment: Painters and plasterers have only occasional demands for their skills. Only a few stone or adobe houses are plastered, and fewer still are painted. Most jobs are by contract.

529 *Billiard parlors:*
433
434

Equipment	$1,500–$1,700
Rent (monthly)	10–20
Charge per game	.05

Comment: No estimate of the amount of business was received. It is evident, though, that the enterprise is profitable, to judge by dress and other characteristics of the owners.

253 *Butchers:*
433
434

Prices paid for beeves on hoof	$80–$150
Prices reported paid at wholesale for beef weighing:	

527 or two. The big bell also began to ring about midnight and was rung intermittently all the
796 rest of the night. Early in the morning there was a Low Mass and at 9 a. m. a High Mass.
[793] These were performed by the priest as part of his duties and were not the special Masses paid for by the town. About noon a few members of the Cherán band gathered in front of the priest's house and played for a time, continuing intermittently the rest of the afternoon.

527 Much activity was under way in the plaza, although the main market day would not be
[443] until Sunday. Vendors of shoes, clothing, cakes, candles, candy, apples, peanuts, chiles, dried fish, and painted wooden bowls in Quiroga style were added to those already present. A
[265] gambling game was set up. The booths for
[275] the liquor and food shops were mostly set up on
[548] this day. Comments implied that the girls running the booths were all prostitutes, but all the booths were completely open. In any case, the booths are the center for most of the drunkards and most of the fights and disorder associated with the fiesta. The *castillo* was nearly complete (pl. 6, upper left). On this day also, the church was cleaned up and decorated. A few began working at the bull ring, digging up old posts and clearing away weeds, while others transported new posts and logs from the various *barrios*.

[443] All day Saturday vendors arrived. Most of them merely located their space and unpacked their animals, but did not unpack their goods (pl. 5, upper left). A great many people arrived, and the plaza and nearby streets were crowded. A large carousel or merry-go-round
●[529] was set up in a patio behind the *municipio*, while a smaller one was placed on one of the side streets.

527 In the evening, shortly before dusk, the com-
533 missioners and their assistants went to the calvary, the chapel at the east edge of town, to meet the bands coming from Nahuatzen and Pichataro. The bands had not arrived by dark, when one of the most violent thunderstorms anyone could remember deluged the party. It was said there were no ceremonies of greeting ordinarily and that the commissioners merely greeted their band and led it to one of the houses for supper. Certainly, there were no ceremonies that night.

871 diets, better health practices, or higher stan-
872 dards of community organization. Formal education is still not geared to the needs and problems of Cherán life and is and will remain relatively ineffective until it becomes of obvious utility to the average Cherán resident. In other words, until the educational process is conceived of first of all from the standpoint of Cherán culture, instead of from the standpoint of national needs or theories, it will not be effective. And when education becomes geared to Cherán needs, paradoxically, it can then be effectively geared to national objectives.

YOUTH

882 The period of youth is very short in Cherán for most persons and there is no clearly defined lower limit to it. Boys seem to be regarded as youths when they are able to do a man's work or to be self-supporting but have not yet married. Marriage puts a termination to the period, although the young married man may still be under the tutelage of his parents. Still, after marriage a boy will be consulted in all family affairs; before marriage he normally will not be consulted unless he is much older than the age at which most Cherán youths are married. By 15 practically every Cherán youth is either earning his own living in part by working for wages or is working regularly on the family estate, taking a full man's share of the labors. In individual cases this may be true of youths as young as 12. Unmarried
883 youths of 16 to 18 do not spend much of their free time at home; indeed, they may not even eat at home regularly. They tend to hang around the streets in gangs in their spare time. They spend a good deal of time in one of the
[529] two billiard parlors which modern civilization
[525] has brought to Cherán, where they may gamble on billiards at 50 centavos a game, or may be drawn into card games, or may begin drinking. However, few of the youngsters go around the saloons very much, nor are many of them prone to drink excessively. In such groups will be concerted many of the "stealings" which are the preliminaries to marriage. At this period
882 boys in general are rather antisocial and appear to have some conflict with their parents. They feel they are growing up very fast and are impressed by the age gap which separates them